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CREATIVE RELIGION

DOUBT AND BELIEF

By G. Randall Jones

THERE is a story of a bishop, a vicar and a curate who were trying to express their assurance concerning the beliefs held by them. The bishop said, "Brethren, I have a profound conviction". The vicar said, "My friends, one does get the feeling". The curate said, "Men, I know". The author of a recent book (*Christian Doubt*, by Geddes MacGregor, Longmans, 15s.), uses that story to illustrate three of the different ways of expressing degrees of assurance. He argues that a willingness to doubt—that is, to consider all possible alternatives—is a necessary element in any lively faith. He appeals for support to Tennyson's well-known lines:—

"There lives more faith in honest doubt,
Believe me, than in half the creeds";

and to the less well-known but perhaps even more profound lines of George Macdonald:—

"The man that feareth, Lord, to doubt,
In that fear doubteth thee".

Dr. MacGregor, who is Rufus Jones Professor of Philosophy and Religion at Bryn Mawr College, U.S.A., is not afraid to doubt. He is persuaded that the faith which has not considered all possible alternatives is a dishonest faith. As he says: "It has often been observed that superficially religious people are readily shocked by more deeply religious people, and this is in large measure due to the greater willingness of the latter to doubt".

In reading his book, I am profoundly impressed by his masterly treatment of the subject of Pride, perhaps the most deadly of all sins, and not least deadly when it takes the form of sheltering behind conventional dogmatisms. Concerning the "sin against the Holy Ghost" he writes: "What is incurable and therefore unforgivable is a firm and persistent determination not to doubt one's presuppositions, not to allow one's own prejudices to be put in question". He commends the Quakers because they "have always opposed rigid definitions, even on doctrines such as the Trinity and the Incarnation", though he seems unaware of the fact that Unitarians have been equally opposed to rigid definitions. In all this, he strikes a note which will be welcomed in Liberal Christian circles.

Unite on Doubt!

But when he invites us to doubt, by implication he invites us to doubt his advocacy of doubt! Therefore, applying his own principles, I will mention a few of the points where I found him unconvincing. There are times, as it seems to me, when he expresses his doubts in a somewhat dogmatic manner. For example, having described certain beliefs as "bogus", he cites as an illustration "the case of modern liberalistic Hindus such as Ram Rohan Roy and Kesab Chandra Sen, and, more recently, Tagore and Radhakrishnan. These squeeze

so easily so much Christianity into Hinduism that they do less than justice to both". Is it possible that Dr. MacGregor has squeezed so much doubt into his Christianity that he is doing less than justice to Ram Rohan Roy and the others?

Again, when dealing with the subject of Christian Unity, the author outlines the difficulties which beset those who are striving to promote Christian Unity on a dogmatic basis. He convinces us, if we were not already convinced, that real Unity cannot be achieved in that way. So what? The author's answer is surprising: let the various Christian communions unite on the basis of the things they *doubt*. For example, they all doubt the adequacy of materialism as an explanation of the Universe, and there are other "doubts" which they share. On the basis of these common doubts, the author seems to think that it would be possible to hold an oecumenical conference composed of representatives, not only of the World Council of Churches, but also of the Roman and Eastern orthodox communions. Before a faith like that, I can only bow in awe-struck wonder.

Those Frequent Absences

Dr. MacGregor's experience of Liberal Christian Churches seems to have been unfortunate. He speaks of people who "form churches, groups or other religious societies modelled on the pattern of independent secular clubs whose constitutions or articles of association, binding their members as little as possible to any doctrine, are, generally speaking, intended to leave these free to determine from time to time almost without hindrance what is to be believed. . . . If they hire a pastor or preacher, it is his duty to do their bidding: on all matters of doctrines theirs is the sovereign will, the supreme authority. . . . They even publish bulletins or magazines to keep themselves informed during their frequent absence from the meetings of their society, whether everything is being done in accordance with their will; and they crown such devoted irreligion by calling themselves Liberal Christians". Now, as every Liberal Christian knows, this is monstrously inaccurate if taken as a portrait of the typical Liberal Christian Church; but it may be a caricature of some Liberal Christian churches, and I would remind my readers that a caricature is an exaggeration or over-emphasis of certain elements of truth. It will do us no harm, therefore, to pay careful heed to what Dr. MacGregor has written—especially his little touch about "publishing bulletins or magazines to keep the members informed during their frequent absence from the meetings of their society".

The Standard of Minus

What it means to be a Liberal Christian may be gathered from another recent book, entitled *Creative Faith*, by Dr. Charles Edwards Park (The Beacon Press, U.S.A., 3 dollars). Dr. Park was for 40 years minister of the First Church, Boston, and, when he retired, *Time* magazine described him as "the Grand Old Man of U.S. Liberal pulpits". The book consists of 28 chapters, based on addresses delivered at various times, held together by the conviction "that faith is

a creative power; that if we believe in something great and good, we help to make that great, good thing come true; and that if enough people have faith in it nothing on earth can prevent it from coming true".

It is impossible to summarise what Dr. Park has written, but a few quotations may serve to indicate the scope of his book. He writes: "Jesus was a serene man whose serenity arose from the sense of being perfectly safe and perfectly secure in God's world—and made him sympathetic, helpful, friendly, loving and beloved. . . . Inevitably we think of him with reverence and affection. . . . When faith declares that this world and all it contains are in the keeping of God, and that God is love, then there is no choice for that man but serenity, quietness, confidence, a sense of ultimate security, a feeling that no matter what befalls him, he is perfectly safe. . . . The central core of Christ's personal religion, the central formula in the religion that he himself cherished and practised, was his faith in a loving and purposeful God. . . . Just because Christ once lived the world can never be the same. Thanks to him the standard of the manhood possible to us all has been raised, and now each must look upon himself as a potential son of God—a little lower than the angels."

The Mystery

Returning for a moment to the first of the two books to which allusion has been made. Dr. MacGregor tells me that it is impossible to have genuine religion without some element of wonder and mystery, and I feel sure that he is right. But need he make it so mysterious as when he says: "Grace is irresistible, yet our will is free"? For a fuller appreciation of the element of mystery which lies at the heart of all true religion, I turn from Dr. MacGregor to Dr. Park. It is Dr. Park, the Liberal Christian, who assures me that one of the ways of ascending the mountain of revelation is to say: "O God, unless you are something more than I can understand, you are not God. . . . My knowledge and ability have only increased the number of my incompletenesses, only lengthened the list of my frustrations. I must have something more than human knowledge and human ability. I must have the conviction that there is a completion to my life, a meaning to my experience, an answer to my questions, a perfection for my love and ideal, somewhere beyond the reach of human knowledge and human ability. All I ask of you, O God, is that you be for me that something more than human which alone can rescue my life from futility—something which I cannot understand but can believe—a mountain which I cannot scale, and could not understand if I did, but in the shelter of whose mysterious protection I can live my three score years and ten in safety and peace of mind and faithful patience and simple trust".

Safety, peace, patience, trust—of these we may be assured, provided we are first assured of a God who is "something more than human", and whom we cannot hope to find out unto perfection.

THE ROYAL FAMILY

KING GEORGE VI made history by being an unassuming good man who without drama or display established the British monarchy as a living institution in a changed world. He accepted his task almost with the quiet unostentation of a higher civil servant. He stepped into his exalted post, with all its penalties of publicity and easily dissipated magic, with the sensible realism of a man who had long seen through some of its lesser attributes, and yet understood its crucial rôle in the unwritten British constitution.

The appalling endurance that must have been asked of the Royal Family during the past week ought to give the nation reason to think. The one solace of grief is silence and self-effacement. The present Royal Family with its very real grief has had to endure all the weight of a public mourning lifted occasionally by the unconscious forces of modern publicity to a level that to some has appeared overwrought and unseemly.

The best service that the British nation could render to Her Majesty the Queen would be to allow her, as far as possible, to live a private life of her own choosing. In any event that is likely to be circumscribed enough, but she could be spared much of the terrible glare of modern publicity and the tedium of never-ending public occasions.

TELEGRAMS SENT AND RECEIVED

The following telegram was sent to the Secretary of State for the Home Department by the President of the General Assembly.

"WILL YOU BE GOOD ENOUGH TO CONVEY TO HER MAJESTY AND THE ROYAL FAMILY THE DEEPEST SYMPATHY OF THE MEMBERS OF THE UNITARIAN AND FREE CHRISTIAN CHURCHES OF THE UNITED KINGDOM AND THE COMMONWEALTH IN THE OVERWHELMING LOSS WHICH SHE, THEY AND THE WHOLE EMPIRE HAVE SUSTAINED IN THE SUDDEN DEATH OF HIS MAJESTY. WE PRAY THAT THE BLESSING OF ALMIGHTY GOD MAY BE UPON THEM ALL AT THIS TIME."

G. Randall Jones, President.

The following cable was received by the Secretary of the General Assembly from the President of the American Unitarian Association.

"THE UNITARIANS OF AMERICA SEND TO THEIR BRETHREN IN GREAT BRITAIN THEIR DEEPEST SYMPATHY AND JOIN IN AN ADMIRING TRIBUTE TO THE KING."

Frederick Eliot.

THE IDEALIST

By Charles Easton

HOWEVER dark the days, life has never failed to bring forth its men of vision. Through their eyes ordinary people who see only the world as it is, glimpse a picture of the world as it might be. Through their spirit we see the truth that shall emerge from error, the knowledge that shall grow from ignorance, the love that shall arise from the ashes of hate. Mankind will never succumb to the forces of evil so long as a few glowing spirits arise to kindle its lesser spirit. Always there must be the idealist to light the way one step ahead. Always his spirit must inspire the hearts of ordinary men and women to join the great company of those who see "The City of God at the other end of the road".

But the idealist, be he great reformer or humble man of God, undertakes no easy task. Anyone can leap in fancy to a goal if he ignores the practical problems of getting there. It is easy enough to be what the world calls "a bit of an idealist" and to find satisfaction in singing hymns which declare "These things shall be". It is another matter when the idealist actually takes the pulse of fraternity and counts its feeble beat. The difficulties of world order come home to us when we set ourselves to love the disagreeable man who lives next door. The true idealist who tests his vision in the actuality of life does not, under the perverseness of man, abandon his blueprint of the real. He knows that to work without ideals is as foolish as to attempt to take a ship across the ocean without chart or compass or star. In this sense the idealist is of all men the most practical. He knows where he is going and he will not be cast down by the difficulties of getting there. He recognises that although ideals must come before action, ideals only become real in so far as we mix them with our own fidelity, set them with our own tears, and fortify them with our own courage.

The idealist is prepared to labour without achievement, to toil without reward. He does not ask to see the glory of the Holy City. It is enough for him that its distant glow reaches him as he travels in the way. He knows that the growing good of the world stands upon the work of a great host of martyrs who again and again were disappointed. But to the idealist the light is one, whoever sees it. The truth is one, whoever finds it. The good is one whoever finally achieves it. He looks to the men who shall come after, to us who humbly build for the future, in the small measure that is required of us. He shall not look in vain. We too, even though we be wearied in well doing, will say with Olive Schreiner's Hunter for Truth:—

By the steps that I have cut, they will climb, by the stairs that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh. When the stones roll they will curse me. But they will mount, and on my work. They will climb and by my stairs. They will find Her, and through me.

The Syllabus

Instructions on the use of the syllabus will be found on page 52.

A SYLLABUS OF FAITH

INTENDED FOR DISCUSSION GROUPS

WHAT DO I BELIEVE?

I. I BELIEVE IN GOD

Preparatory Self Method

Think over your own personal reasons, or experience, for belief in God, and bring these reasons in your mind to the meeting, either for use in the discussion, or as a guide or check in discussion—if you do not actively take part—to the reasons of others.

Statement of Faith

"IN WANDERING over the earth", says the Greek biographer Plutarch, "you can find cities without walls, without science, without rulers, without palaces, without treasures, without money, without gymnasium or theatre, but a city without temples to the gods, without prayer, oaths and prophecy, such a city no mortal has yet seen and will never see".

Belief in God is a universal human experience. The forms of the experience change, sometimes to the point of seeming contradiction, yet underneath the various forms there exists the truth described by the Greek biographer.

Two statements may be made about this truth.

First of all it indicates that there is a mystery about life felt by all men that leads them at some point or other to an act of recognition or worship. Men have an urge to live at peace or understanding with this mystery.

Secondly within this truth of human experience men everywhere feel the pressure of moral obligation. Men may appear to live without outwardly recognising the existence of the mystery but they cannot live without recognising moral obligation. All men everywhere have to choose between good and evil.

A normally moral man does not choose blindly; he is guided by a standard of what he ought to do. This standard may be admitted or unadmitted, but it exists.

It is not the good opinion of the neighbour, although this may exist. It is not the good opinion of the State or Society, although this can exist also. The standard is the good opinion of the reality called God.

Jesus Christ was put upon the cross by his neighbours, namely the citizens with whom he lived; he was sentenced to death, in the first place, by his own Society, namely by the chief priests of his own people. He was sentenced to death for—as the priests thought—blasphemy. Jesus Christ in his moral judgment depended upon not the good opinion of his neighbours or upon the Society but upon the God in whom he believed. Jesus Christ was right, the neighbours and the Society were wrong. Jesus Christ in his moral judgments depended upon the existence of God.

Consequently all true moral judgment, either directly or indirectly, rests upon a belief in God.

You may reflect upon the following two statements.

"All men know that they ought to love, but all men know that they do not love as they should. All men are dependent upon a power beyond themselves to love as they should."

"He who follows his own will rather than the will of God soon finds himself in a position that he did not will at all."

Questions

1. Do you believe that God and not Society is the basis of the moral life?
2. Do you believe that man can know the will of God without the mediation of priest, Church or Holy Book?
3. Does the following statement of Augustine have meaning for you? "Thou makest us for Thyself, and our heart is restless, until it repose in Thee."

II. I BELIEVE IN HUMANITY

Preparatory Self Method

Do you believe that humanity can conquer the major evils that assail it, such as war and disease? If you do, try and formulate in your own mind reasons for this belief.

Statement of Faith

If God exists then this universe is the manifestation of his being. It cannot exist apart from him. The flame of his being consequently exists in man and can never be put out. This is the message of the story of the Prodigal Son. Sunk in the despairs and consequences of his own nature the son nevertheless had the power to lift himself from them and find his own true self again. The self he found was nobler because he had made the effort to find it. This is the prevailing theme of other parables. No man is ever lost; the flame of God within him can never be put out. Humanity overcomes its despairs, and greater because of having overcome them, moves forward to its higher nature.

Any argument therefore that says there is an abyss between the nature of man and the nature of God is false. The potentiality of God always burns in man.

Any argument that affirms that it is necessary for a supernatural institution such as the Church to make the union between man and God is false, because man is never away from God. He may deny God with his mind and actions, but that is another matter.

Any argument that states that man can only live the good life in so far as he is aware of certain events in the past, such as the particular revelation of God in a miraculous way in the traditional Christian religion, or the Resurrection, or provided that he belongs to a particular branch of the Christian Church, is false. God exists in all history and not one part of it, or in one part of the human race; he exists now, in the nature of man.

A belief in God in man therefore leads to a belief in humanity. If a man had a choice he would rather be a man in pain than a perfectly contented animal. He recognises the existence of something in man worth living for under any conditions. This is the basis of hope in man.

Questions

1. Do you believe that humanity has the inner capacity to reach its "better self"?
2. Do you believe that this must be reached through (a) the transformation of the individual, (b) of Society, or can the two be effected together?
3. Do you believe in the continuing reality of progress?

III. I BELIEVE IN THE HUMANITY OF JESUS

Preparatory Self Method

Reflect upon what the knowledge of Jesus Christ has meant for you. Follow your thought wherever it may lead. Do not be misled by what you are supposed to think about Jesus, either about his humanity, or his divinity, or any other consideration with which you are acquainted. Be scrupulously honest with yourself in these particulars.

Statement of Faith

A man finds in his manhood something worth living for. He finds this quality of life lifted to its highest level in the men whom he learns to call great. A man, for instance, in his manhood can lay down his life for his friend—sometimes for his enemy. This is the affirmation in action of the belief that the manhood worth living for is to be found in all men, and not merely in the self. This affirmation in action in this way is called noble; it lifts all men to a higher understanding of their manhood, and makes it more worth living for, and more easily to be sacrificed for others.

The kind of life lived by Jesus is the life worth living. It is the quintessence of nobility. In the life of Jesus mankind recognises its nobler self. It is the kind of life that lifts men to a higher understanding of their manhood.

It is a life not to be copied. No life can be copied. It is a life to be lived. That is to say the inner quality of its nature must be applied to circumstances in which people find themselves. No one person is exactly like another, and no one person meets exactly the same conditions of living as another. Each person is different in temperament, in heredity endowment, in the kind of personal relations he creates, and in all the varied hap and chance of life. Each person who

sees in Jesus a life worth living must take from that life every kind of nobility that can help him in what he knows himself to be, and in the daily circumstances that his particular environment brings upon him.

In order to perceive greatness it is necessary continuously to exercise some form of greatness in the self. The challenge of Jesus is not therefore of the "Elder Brother" variety. It is something far profounder than that. It challenges supreme effort in the soul. To "live with Jesus" is not some mock sentiment of religiosity, as it is often presented, and as it is so frequently caricatured in certain "religious" lives. It is the full act of a developed man, recognising his manhood, and trying to live in the company of a life recognised as supremely great.

But this is, of course, for those who have been born within the Christian religion or in a Christian environment. Others born elsewhere have other noble forms of humanity to live with and to guide and enlighten them. All men everywhere have their own nobilities expounded and lived in great lives, through which they are made greater in themselves.

A contrast of greatness with greatness is an unprofitable exercise. It has no roots in ultimate religious feeling.

Questions

1. Do you find in the New Testament the life of a real personality?
2. Is the statement true that "Jesus Christ was the greatest man who ever lived"?
3. Does the humanity of Jesus help you in your daily living?

The next Syllabus will be published on March 1st.

THE SYLLABUS

THERE begins on the previous page the first of the four syllabuses of faith to be printed by THE INQUIRER for the discussion groups that have been formed.

The syllabus deals with big questions. Do not be downcast if you cannot discuss them all in one meeting. Discuss what you can. You have already thought a great deal about them. Through the meeting give us your thoughts. They will be of the greatest value.

Suggestions

1. If the chairman is confident that the syllabus has been read he can begin at once to put the questions to the meeting, not for voting (this is the last thing desired) but for discussion. Do not be troubled if one or two questions take up a disproportionate amount of time. The discussion even of one will be of great value.
2. If the syllabus has not been read then someone should read it carefully to the meeting or someone should introduce it without reading.
3. The scribe will gather the sense of the meeting, and at the conclusion of all the meetings, send his findings on to us.
4. These are only suggestions. Adopt whatever method seems to you to be best in the circumstances in which the syllabus is being considered.
5. Note: In conformity with the faith of the Unitarian and Free Christian Churches the syllabus is not a statement of a creed or any attempt to find one. It is an attempted sharing of thought and experience with those who think and feel alike on basic matters.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

YOUNG PEOPLE AND THE CHURCH

Sir.—Dr. McLachlan asks young people to suggest how Services may be made more attractive to youth. The Editor expresses disappointment at the poor youth response to THE INQUIRER collective discussion plan. As a young person, I will try to contribute to these two aspects of a fundamental problem.

Introducing liturgical Services, however ingenious or original, will do almost nothing to attract young people. It may even repel. Modern young people are unused to religious practices. They will feel more awkward in an unfamiliar liturgical Service than in an unfamiliar simple one. Following its details may distract from what is being said, especially having to keep a place in a Service book. They have already associated religion with meaningless ritual and ceremony. But because they have rejected this does not mean that their minds and beings are insensitive to the heights and depths of life and thought and emotion.

What they need is a complete change of emphasis in the ideas and emotions often presented in Services. The things read, said and sung must have an obvious meaning in relation to their own experiences and inner selves. Unless a Service has such a content experimenting with the form makes little difference.

At present, I know of two elements possible, in a Unitarian Service, that make us all participate equally and fervently. First, the singing of hymns, say one of Hosmer's, or one with Welsh enthusiasm. Second, that silence in which thoughts seem loud, as with the Quakers. For the rest, worship has to be conducted by one who has something to contribute, and skill; the people are still united by their common attention. Whatever beauty we use, in phrases, flowers, music or building, should be beautiful because of its very simplicity: a point of departure, not an object of attention, art concealing art. Occasionally, a Service could be presented by a carefully rehearsed group of people. But a Service to weather years of weekly use has to be simple. Bread of life, not cakes of life.

The discussion plan. I am not a Unitarian because I think its present emphasis makes it a religion to satisfy the needs of men in general, or even my own needs. I am a Unitarian because I think it a religion with power to advance to that ideal, because it is a religion within which revolutions can take place, and have done before. Enough of post-mortems and stock-takings. Let's have a new birth.

I share the Editor's disappointment, but not his surprise, that the discussion plan hasn't appealed to the youth in our churches in this way. Young people are woefully few. First-rate material exists, but it is spread thin. Few are likely to read THE INQUIRER. Discussion activity with the U.Y.P.L. shows that presentation must be striking and the material challenging and appealing, to evoke creative thought. We can't assume anything like the background of THE INQUIRER readers. Many groups are interested in religion in their own way, but like my own, are too young and the membership too unsettled for such discussion. Changing this is a slow process. Revitalised Unitarian thinking and philosophy will accelerate it. I hope I may say more about that later.—Yours,
J. R. Hqdkinson.

Urmston, Manchester.

Sir.—Dr. McLachlan's letter on the attractiveness of our Services is one of great interest, though one on which most of us can only offer comments based on personal experience and personal prejudice. My experience has not yet suggested that our Services are grossly deficient in this way, though there is always room for improvement.

I am sure that the principle of ensuring the maximum participation of the congregation is right for Nonconformist Churches. In this respect it is easy to understand Stopford Brooke's reference to the Church of England Service if he was thinking of the Parish Church, but not in relation to the Cathedral type of Service where so much is the prerogative of a "hierarchy" who may be even physically separated from the rest of the congregation by a screen.

The participation of the congregation in our own Churches is not necessarily proportional to the time for which the minister is silent. I can usually participate more fully in a minister's "extempore" prayer (as *Orders of Worship* describes it) than in most set prayers, which tend, in print, to breed disinterestedness rather than the contempt of familiarity. Set verses and responses would be worse; they savour too much of automatic, not spontaneous religion. As to some of the prayers in *Orders of Worship*, I have often wondered whether many of our younger members do not find in them, fine as they are, a dignity which belongs to a former age; this makes them seem appropriate for a religious Service, but do they carry the sense of immediate relevance for our present congregations which presumably they did in the past?

Particularly for people whose attendance is not regular, I suspect that what matters most in the attractiveness of a Service is the personality (using the word in its best sense) of the officiating minister. Some may deplore on idealistic grounds that such a situation could exist, but I have little doubt that it does. Nor, in this respect, need we worry unduly, for we have as fine and sincere a body of ministers as could well be found anywhere.—Yours,
J. J. Kipling.

Hull.

NON-DENOMINATIONAL RELIGION

Sir.—It rejoices my heart to read of the Unity Church, Tokyo, in your issue of January 26: "Their church is not denominational but one of pure religion. . . . If religion is pure, universal and eternal, it should invite the whole of mankind as its members regardless of creed, class, culture and race". Surely, Sir, that is the true Church of God on Earth? Surely the Church of God is large enough to include the whole human family, regardless of individual theological differences?

I appeal to our General Assembly to think very seriously about adopting this outlook, rather than stressing the traditional Unitarian theology. Is not theology a matter for the individual mind, rather than for sectarian scholarship?

I submit that individualism and non-denominationalism are necessary forerunners of the establishment of One Universal Church—"Unity in Diversity".—Yours,
O. B. Deskin.

Swansea.

WORLD CONGRESS OF FAITHS

Sir.—The following Resolution was passed lately at the Annual Meeting of the World Congress of Faiths:—

"At this time of darkness and perplexity in the affairs of men, the World Congress of Faiths reaffirms its faith in the purpose and all-loving wisdom of the Divine Spirit. It invites all men, of any official religion or none, to lift up their thoughts from condemnation and hatred of any person or nation and to allow the Divine Spirit within them to radiate goodwill, love and understanding to all mankind."

The World Congress of Faiths affirms its belief that only in the light of this Love and Wisdom can men be used as channels of Power for the fulfilling of the Divine purpose of establishing on earth a true and lasting peace and a new world order in which all men may live together in joyous fulfilment of their true destiny.—Yours,
Angela Bullock, Secretary.

WORSHIP OR THE SERMON?

By W. J. McEldowney

A WEEK or two ago I read an interesting review of a book that contained an account of a man who had travelled widely in the worlds of thought and action, and who had shown great practical ability in helping to open up a remote part of Africa. The reviewer said of him: "He is a deeply religious man who can find assurance in no accepted dogma. He is a man of heroic nature and profound sensibility, . . . whose days and nights are haunted by Christian philanthropy accompanied by hordes of black and yellow ghosts. On the one hand, a Rider Haggard hero; on the other hand, a man fired by the scorn of scorn, the love of love". The review is typical of a great number that one comes across in the course of a year, of books that give an account of the careers and thoughts of such men and women, who, one would have thought, must find an adequate spiritual home in the Unitarian body, a religious organisation that claims to minister most effectively to those "who can find assurance in no accepted dogma", but who approve and follow a spiritual view of human life. One asks oneself repeatedly why so few men and women of that type seem to find a satisfying spiritual home in our chapels, without, I am afraid, being able to find an adequate answer.

I am inclined to believe that the failure of which I am speaking has a good deal to do with the excessive emphasis on the sermon that is so common, even in quarters where one would expect a different outlook. In a letter written at the age of fifty-three, James Russell Lowell says to a correspondent: "You ask me if I am an Episcopalian. No, though I prefer the service of the Church of England, and attend it from time to time. But I am not much of a church-goer, because I so seldom find any preaching that does not make me impatient and do me more harm than good". Here Lowell gives as the reason for failure to attend church the failure of the minister to preach adequate sermons. That, no doubt, is an important matter, and it points to the necessity for the best ministerial training. It is certainly not a plea for "high-brow" sermons, to aim at which would be tragic in congregations that contain people of all ages and degrees of education. What, however, is said by an educated minister who has lived his creed and thought deeply on the life of religion, cannot help being of interest to his congregation, irrespective of age, education or other adventitious quality of his hearers.

The important part of Lowell's statement, however, is that dealing with his relationship to the act of worship. He has a liking for the services of the Church of England, by which, apparently he means the American Episcopal Church, since he is writing from Elmwood, his home near Boston. The act of worship appeals to him where the sermon does not—a type of worship in which the congregation is expected to take an active part in the service. Lowell's position has an important bearing on the plea made by Dr. John McLachlan in *THE INQUIRER* for the more effective use in Unitarian services of "responsive prayers and the like"—forms of worship that expect every worshipper present to take an active part in the service. Lowell's letter shows that he, a man who had what was essentially a Unitarian outlook, was not likely to be gained for active Unitarian churchmanship by the sermon, no matter how able or useful. Church attendance was for him first and foremost an opportunity to worship, and for him that opportunity was vitiated by an over-emphasis on the sermon.

In another letter, written two years later from Naples, he complains to an American correspondent of the cold of early Spring. "I envy you with your feet of honest snow on the ground where it ought to be, and not indigested in the atmosphere, giving it a chill beyond that of condensed Unitarianism." Probably the remark about Unitarianism is jocular, but it is of interest particularly when placed alongside Lowell's preference for the Anglican form of worship. It almost suggests that the remedy, in his view, was that Unitarianism should demand that its followers participate personally and corporately in the act of worship. It is not so much any specific teaching, as its relative failure to create a deep sense of corporate unity, that makes Unitarianism seem cold even to many who are grateful for its ministrations. Worship, of course, is an independent duty, and cannot be regarded as

just ancillary to a more closely-knit church organisation; but it would, I believe, be one of the most valuable experiences to be derived from active congregational participation in worship, that we should come to regard ourselves, more truly than ever before, as members of one another.

FAMOUS WEST COUNTRY UNITARIAN FAMILY—THE PARRYS OF CIRENCESTER

By R. D. Woodall

THE Rev. Joshua Parry, Unitarian minister at Cirencester, Gloucester, from 1742 till his death in 1776, was the head of a famous family, having a well-known doctor as his son, and a famous Arctic explorer as his grandson.

Born at Llangan, Pembrokeshire and educated at Haverford West, Joshua Parry began his career in the seventeenth-thirties as a journalist and writer. Described by Philip Doddridge, the famous hymn writer, "a gay young spark", he commenced his ministerial career at Midhurst in Sussex in 1741, moving the following year into Cirencester.

According to Murch "Parry's society was highly valued by many who did not belong to his communion; he was honoured more particularly for many years with the friendship of Earl Bathurst, of Oakley Park, near Cirencester". Occasionally preaching at Gloucester, Parry, a busy political essayist and satirist, had nine children, the majority of whom died young.

Those who survived did well for themselves. Amelia Parry, who was born in 1767, married Sir Benjamin Hobhouse.

Joshua Parry's son, Caleb Hillier Parry, who earned a national reputation for his work as a doctor in Bath, is mentioned in the *Dictionary of National Biography*. Educated first at Cirencester and at Warrington Academy, then one of the leading north country ministerial training colleges, he studied medicine, possibly under Joseph Priestley, the famous chemist-minister, who discovered oxygen. Graduating as a doctor at Edinburgh in 1778, he settled at Bath a year later. There he died in 1822. One of the leading residents of Bath in the days when Jane Austen visited Bath and when Bath was in its heyday as a rendezvous for the well-to-do, Dr. Parry played a big part in improving hospital facilities. He is buried in Bath Abbey.

A friend of Dr. Jenner, the vaccination pioneer, he was author of several important medical works and was made a Fellow of the Royal Society in 1800. He was also a keen farmer, who had an experimental farm for sheep breeding near Bath.

Two of Dr. Parry's sons also achieved some fame. Charles Henry Parry, who died in 1860 at the age of 81, was a well-known doctor.

His fourth son, William Edward Parry, had a distinguished naval career. Born in Bath in 1790, he entered the navy when he was only thirteen. Serving with the North Sea and Baltic squadrons on survey work and on protecting the whaling fleet, in 1818 he accompanied Sir John Ross on one of his Arctic expeditions, and himself made three trips to the Arctic in attempts to find the North-West Passage in the years 1819, 1821, and 1824, making important additions to the then existing knowledge of those areas.

In 1827 he was in charge of an expedition which tried to get to the North Pole by means of ship's boats. Although it failed in its objective and reached latitude 82-45, nobody got nearer the North Pole till 1877.

Married to a daughter of Lord Stanley of Alderley, Parry, who died in 1855, was knighted for his services and received the D.C.L. from Oxford University.

Appointed a Rear Admiral in 1852 and made a Governor of Greenwich Hospital two years later, he also served as historiographer of the Navy.

Such were the distinguished descendants of an eighteenth century Unitarian minister who spent the greater part of his life attending to the needs of a small country congregation. Like so many products of the Manse his children and grandchildren had all the distinguishing characteristics of such families—perseverance and the ability to work hard; qualities that our nation cannot afford to lose.

THE INQUIRER

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NEWS REVIEW

NEW MINISTRIES

THE Rev. A. H. Birtles, at present of Southport, is to undertake the Joint Ministry of Lewin's Mead, Bristol and Oakfield Church, Clifton, as from April 1.

The Rev. Francis Terry has entered upon his new ministry in Bath.

THE SYLLABUS—AN INVITATION

Will any reader living in the Colwyn Bay area and would like to join a group for the study of the syllabus please get in touch with Miss C. T. Herford, Lowther College, Abergelle, N. Wales.

ON A BEACH IN THE FIJI ISLANDS

THREE weeks ago, two little English boys, Nicholas and Simon, were playing on the beach at Singatoka, in the Fiji Islands. A Methodist missionary came along, with his grand-daughter, and the children played together. When they had exchanged names, the little girl ran off to fetch her hymn-book, for her new friends had a name she knew very well, at the end of two of her favourite hymns, where she read "William George Tarrant". Was there any connection?

Surely, for Nicholas and Simon are his great-grandsons!

A. G. T.

Women's League: Birmingham Branch.—The 29th Annual Meeting was held at the Church of the Messiah on February 2. Miss Margaret Stevenson conducted the Service and gave an interesting and informative address on her work with other Liberal Christian women. Two arias from the Messiah sung during the Service were greatly enjoyed.

After tea had been served the Annual Business was dealt with. The officers were re-elected en bloc and thanked for their work of the last year. The various reports were again interesting and encouraging and showed a good year's work. Mrs. Nightingale, the President, proposed a vote of thanks to Miss Stevenson, the soloist, and the Church of the Messiah members for their hospitality.

Eleven branches were represented at the meeting.

Boston.—Mr. E. Rowland Green, of Nottingham (President-elect of the North Midland Presbyterian and Unitarian Association), was the speaker at the Chapel on Thursday, January 31, on the occasion of an interdenominational Men's Rally. The Deputy Mayor of Boston, Councillor E. C. Stanwell, was present, and representatives of several local Churches, and of the Salvation Army attended the Service. The opening devotions were conducted by the men of the congregation, Mr. John Anyan presiding. At a social gathering in the school room following the Service refreshments were served by members of the Women's League. Words of welcome were spoken by the Rev. Charles Simpson, and the good wishes of the visitors were voiced by the Rev. C. Gordon Bolam, of Nottingham (President of the North Midland Presbyterian and Unitarian Association). Although wintry conditions and several competing events lessened the attendance, the effort, which was the first to be attempted by the men-folk of any congregation in Boston, was felt to have been well worth while.

Croydon.—On January 26 the Sunday School Annual Party and Prizegiving was held and nearly 40 children sat down to an excellent tea provided by the Women's League. In the evening the scholars gave an enjoyable concert, with dramatic sketches, in aid of the fund for rebuilding the Hacklow Holiday Homes. This, together with the proceeds of a stall of goods, yielded the very gratifying amount of £15.

Dover.—The Annual Meeting of the congregation was held on February 5, 1952. The Secretary's report and Treasurer's statement showed a year of steady progress, during the Rev. Ethel Kay's first year as Minister of the Church. The Chairman, Secretary and Treasurer were all thanked and re-elected. Repairs to the Church, after war damage, are now being completed. A magnificent gift of £200 has been made by Mrs. M. Andrews toward the cost of restoration. The congregation has raised over £50 toward the Refurbishing Fund. Arrangements are being made for the reopening Services on March 22 and 23.

London: Newington Green.—On Sunday morning, February 3, a large congregation assembled in Newington Green Unitarian Church when a "Service for Men of All Faiths" was held.

It was attended in state by the Mayor (Councillor R. A. Robertson, I.P.), the Deputy Mayor, Aldermen and Councillors of Stoke Newington Borough Council, also several representatives of the World Congress of Faiths.

The Lessons took the form of readings from various Scriptures—Mr. K. Trencher, of the North London Progressive Synagogue (Jewish); Rev. Balaia Thibila (Buddhist); and Mr. Abdul Majid (Muslim).

The preacher was the Lay Minister, Mr. I. Raine Walker. In the course of his sermon Mr. Walker, whilst admitting that this particular form of Service was probably unusual in all churches, and impossible in many, yet was in strict accord with the basic principles of the Unitarian faith. For individual religions to claim a monopoly of the truth and to dispute with others concerning this was as foolish as each section of instruments in an orchestra claiming that it alone

was essential to the rendering of a great musical theme. Their fundamental duty was to recognise one great conductor anxious to guide them all.

"Let us be persuaded that all non-essentials shrink into nothingness when in highest faith, hope and charity our eyes are opened to the fundamental unity of all true spiritual experience—the depths where all theologies cease."

During a brief social, held in the schoolroom after the Service, the Mayor and others made eulogistic references to the Service, the venerable church, and the work of the minister.

ELIZABETH EVERSHERD

WITH the passing, at the age of 76, of Elizabeth Eversherd, of Billingshurst, on December 14, we have lost one of our most beloved members.

She was great-great-granddaughter of William Eversherd, "The Preacher", who was 44 years minister of the Chapel at Billingshurst, from 1754 to 1798.

A life-long member and regular worshipper at the Chapel, Elizabeth Eversherd was a faithful and zealous worker for the Unitarian cause. When the Chapel was in need of a new organ in 1912 she was largely responsible for the raising of sufficient funds for its purchase. Instrumental in starting a branch of the Women's League in 1947 at Billingshurst, she was its treasurer until her death.

Tolerant and kind to others she will live in our memory as one who followed the gleam of conscience and acted according to her beliefs. We are grateful for the company of her spirit. N. C.

THOMAS EDWARD MURREN

THAT our Faith can resolve a lifetime of spiritual struggle is one lesson to be learnt from the life of Mr. Murren. His journey from the Roman Catholicism of his youth, through Atheism and Agnosticism to a peace of mind not known before and found in our churches was a journey worth making. Politics, plays, music, reading, cycling and gardening filled in the background of his life. His critical search for truth seemed to have reached its end as for some time he supplemented his attendance at Bootle Free Church with a morning journey across Liverpool to Ullet Road Church, where he found music, building and thought fully satisfying.

Rev. E. Shirvell Price, assisted by the minister of Bootle Free Church, Mr. S. Knight, conducted, most fittingly, the funeral Service at Bootle Free Church and at the Crematorium.

BOOK REVIEWS

RELIGIOUS POETS

ONE of the most striking phenomena in the literary world to-day is the way in which the younger poets are turning from a political to a religious attitude towards life. W. H. Auden and his followers, who, not so long ago, regarded "left-wing" politics as the route for man's salvation, now take up a more or less directly religious position. And a new Penguin book, *Poems, 1951*, published at 2s. 6d., shows this even more plainly. This book contains the prize-winning entries in a competition organised by the Arts Council in connection with the Festival of Britain last year. There were over two thousand entries for the competition, and eight entrants won prizes. Two out of the eight are directly religious. Clive Sansom's "The Witnesses" is described as a composite portrait, and is a picture of Jesus of Nazareth as seen by his contemporaries. Jack R. Clemon's "The Wintry Priesthood" marks another stage in this young writer's spiritual pilgrimage. (His first book of poems was noticed here not long ago.) But it is an indication that the poets are turning to religion when two of the most striking verse works of the year are based on a religious theme. J. R.

The work and life of Stephen Hobbhouse is well known to a number of readers of THE INQUIRER. He has just written his autobiography, (*Forty Years and an Epilogue*, by Stephen Hobbhouse, James Clarke, 12s. 6d.) It is the story of a liberal era, and of the kind of life that made that era great. It is written with the unself-conscious frankness of a Puritan. I found it more moving and illuminating than many other such spoken of current autobiographies. For those who wish to read of individual Christianity in action this is an unconventional and inspiring story.

The author of what is regarded as one of the great classic novels, *Moby Dick*, died in America unnoticed and obscure. His book was little noticed in his own lifetime and for many years afterwards. But the stature of the book, one hundred years after it was first published, is now universally acknowledged. It possesses a gigantic grandeur that probes deep into the unconscious life of Everyman. Macdonald's have now added it to their excellent and cheap edition of illustrated classics. (*Moby Dick*, by Herman Melville, with an introduction by James Hasky, 10s. 6d.) E. G. L.

CALENDAR

SUNDAY, FEBRUARY 17, 1952

ANGLICAN, Un. Church, Stone Street, 11 and 6, Rev. GORDON BOWREY.
ANGLICAN, Unitarian Church, Knowley Road, 11 and 3, Rev. R. GILL.
ARMENIAN, Durslem Road Chapel, 11 and 6.30, Rev. A. W. VALLANCEY.
ARABY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KILPATRICK.

BORN, Trinity Street Chapel, Unitarian, 6.30, Rev. FRANK TERRY.
BURNLEY, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ADAMS.
BURNLEY, First Church, Burnley St., 11 and 7, Rev. W. J. WILSON.
BURNLEY, St. George's (ex. St. George's), Unitarian Ch., 11, Rev. H. H. CARRUTHERS.
BURNLEY, First Church, South Street, 11.30, Rev. J. MARTIN HALL.
BURNLEY, Unitarian Church, Burnley Road, 6.30, Rev. FRANK W. HALL.

BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART.
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW.
 BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
 BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Rev. ALUN WILLIAMS.
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES.
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Supply.
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. I. L. TOSELAND.
 BOSTON (Lincs), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
 BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Church Unitarian, New Rd., 11, Supply, 6.30, Mr. A. G. TARRANT.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. ARNOLD THOMAS.
 BRISTOL, Oakfield Road, Clifton, 11, Mr. R. L. NICHOLSON, 6, No Service.
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. STEWART CARTER.
 CARDIFF, The West Grove Unitarian Church, 11 and 6.30, —.
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
 CHESTERFIELD, Elder Yard Ch., 10.45, Rev. E. STANLEY PETERS, 6.30, Rev. WILLIAM MILLAR.
 CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.
 COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
 CREWE, Free Christian Church, Beech Street, 6.30, Miss LIVINGSTONE.
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN.
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK.
 DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Mr. J. REECE WALKER.
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DOVER, Adrian Street Unitarian Church, 6.30, Rev. ETHEL KAY.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. CHARLES EASTON.
 DUNFELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. D. B. FRASER.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
 GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. H. DAVID WARD.
 GUILDFORD, Ward Street Church, 11.15, Rev. NICK CROSS.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON.
 HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
 HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
 HUNTERFIELD, Fitzwilliam Street, 11, Rev. DUNCAN P. STEWART.
 HILL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILLIPSON.
 IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
 ISLE OF WIGHT, Newport, Unitarian Christian Church, 11 and 6.30, Rev. W. J. CARTER.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIER.
 KINGSTON, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUTSFORD, Brook Street, Chapel, 11 and 6.30, Rev. STANLEY MOSCOP.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. I. HALL.
 LEAM, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
 LEICESTER, Netherborough Road, 11, Junior Church, 6.30, —.
 LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARSH.
 LEICESTER, Victoria Hall, Geyser Walk, 11, Rev. F. HANCOCK.
 LEWIS, Weygate Chapel, 11, Dr. H. W. STEPHENSON.
 LINCOLN, High Street Unitarian Church, 6.30, Rev. H. W. KENNELL.
 LIVERPOOL, Ancient Chapel of Truth, 11 and 6.30, Rev. I. A. GARRARD.
 LIVERPOOL, Basile Free Church, 6.30, —.
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIM MERRIN.
 LIVERPOOL, Galtgate Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. BRIAN L. GILLARD.
 LIVERPOOL, Hope Street, 11 and 6.30, Dr. ALFRED W. HALL.
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERRILL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Standard Street Chapel, 6.30, Rev. A. J. LONG.
 LONDON, Bishops, Elm Road, 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JOHN C. BALLANTINE.
 LONDON, Forest Gate, Upper Lane, 6.30, Supply.
 LONDON, Golden Square, Hamp Lane, 11 and 6.30, Rev. JOHN OWEN.
 LONDON, Highbury, New Gower Pit Church, Chatham Place, 6.30, Rev. A. FRANK.

LONDON, Hampstead, Rosslyn Hill, 11, Rev. WILFRID WADSWORTH.
 LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Ilford, High Road, 6.30, Rev. H. H. CHEETHAM.
 LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.
 LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX, 7, Junior Church.
 LONDON, Lewisham, Unitarian Ch., High St., 11, Mr. C. G. KENWAY.
 LONDON, Leytonstone, Lea Bridge Rd., Knots Gn., 6.30, Rev. G. E. HALE.
 LONDON, Mansford Street Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
 LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Church, 28 Bell Street, Edgware Road, 11, First Sunday in the Month.
 LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. A. PEACOCK.
 LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays. February 17, Rev. J. MARLES THOMAS.
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
 LOUGHBOROUGH, Victoria Street, 6.30, Supply.
 LYTHAM ST. ANNES (Ansdel), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
 MAIDSTONE, Un. Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
 MANCHESTER, Falsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Monston Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
 MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. D. S. BIRLEY.
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. F. HEMING VAUGHAN.
 MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.
 MEBROUUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLERBROUGH, Christ Church, Unitarian, Corporation Road, 6.15, Rev. A. E. MORRIS.
 MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
 MORECAMBE, (see Lancaster).
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
 MOSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. EDWIN SHAW.
 NANTWICH, Old Chapel, 11, Rev. E. D. EVANS.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.
 NEWCHURCH (Ronsdale), Bethesda Unitarian Church, 10.30, Mr. ILYNE SUTCLIFFE, 6, Mr. GEORGE HOLT.
 NORTHAMPTON, Kettering Road Church, 11, Rev. LAURE TOSLAND.
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
 OLDHAM, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
 OXFORD, Manchester College Chapel, 11.30, Dr. H. J. McLACHLAN.
 PAFHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PLUMSTON, Unitarian Centre, Housfiscumb Road, 11, Rev. E. H. KIRLEY, 6.30, Mr. A. G. HEPFORD.
 POOLE, Unitarian Ch., Hill Street, 11.15, Junior Ch., 6.30, Rev. E. PENN.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Chapel, Church St., 11, No Service, 6.30, Mr. L. K. BELL.
 RINGWOOD, Hants, the Meeting House, 11, Mr. J. R. STURGES.
 ROCKFORD, Blackwater Street, 10.30 and 6, Rev. W. BURN.
 ROTTERHAM, Church of Our Father, 10.45, Rev. WM. MILLAR, 6.30, —.
 SALE, Addison Road, 11, Rev. J. WILLIAM DYER.
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WELSH, 6.30, Rev. J. SHERRATT.
 SHEFFIELD, Unity Ch., Crookesmoor Rd., 11, Rev. E. D. DAVIES, 6.30, Mr. T. H. MORRIS.
 SHEFFIELD, Falswood Old Chapel, 11, Rev. F. SKELL.
 SHEFFIELD (Astonville), 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. SHERRATT WHITBY.
 SHIRBURN, High Street, Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SOUTHAM, High Street Unitarian, 11 and 6.30, Rev. J. A. SHAW.
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY.
 SOUTHEND-ON-SEA, Dursley Road, 11, Children's Church, 6.30, Rev. E. G. GIBBS.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BRIDGES.
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. JOHN HARRISON.
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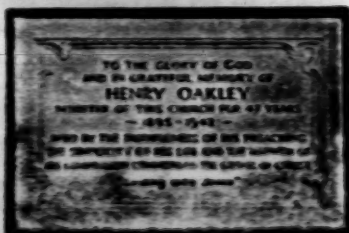
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DEATHS

HILL.—February 9, at the home of her son, Frances Hill (born Orange), L.L.A., of 10 Longview Avenue, Wallasey, aged 84 years.
MELLOR.—On December 28, 1951, Helen Edna, of 5 The Croft, Primrose Gardens, N.W.3. Widow of William Mellor (at one time Editor of the Daily Herald) and daughter of the late Mr. and Mrs. Andrew Thomson, of Rotherham.

SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD.
TALTON, Mary Street Chapel, 11 (6.30, First Sunday in the month), Rev. W. H. CORDELL.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERLEY.
TINTON, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERLEY.
TOMMORROW, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON.
TORQUAY, Unity Church, Montpelier Road, 11, —.
TROWBRIDGE, Congreg. Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLNEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr. F. A. FITZPATRICK.
WASHINGTON, Caino Street, 10.30 and 6.30, 290th Chapel Anniversary Services. Rev. JOHN KELLY.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
WEST BROMWICH, Lodge Road, 6.30, Mr. B. JENKINS.
WEST KENY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Supply.

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AUSTRALIA

ADAMANT, Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. COLIN GREEN.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JONES.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Music Telephone LX 5321.

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5 p.m. Annual Business Meeting.

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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGELO CAMERON.
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. JOHN A. CRANE.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETERSON.

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